EXPLANATION OF

08

فروع الفقه

Ibn Al-Mibrad

Shaykh Ahmad Musā Jibrīl

May Allah (سبحانه و تعالى) ease the affairs of the Shaykh, preserve him, love him, and safeguard him from all harm. May He (سبحانه و تعالى) keep him sincere, and continue to shower his life and da'wah with His blessings, and allow the Muslims to benefit from his da'wah until the Day of Judgement. May Allah make all his efforts weigh heavy on his scales, and make it an immense Sadaqah Jāriyah for him, his parents, and his family. May Allah facilitate the completion of this Sharh, and shower him with His aid always and forever.

SH_AHMAD_JIBRIL

SHAYKH_AHMAD_JIBRIL

T.ME/AHMAD_MUSA_JIBRIL

SHAYKH AHMAD MUSĀ JIBRĪL

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بسم الله الرحمان الرحيم

الحمد الله الذي خلق الإنسان في أحسن تقويم، وأمده بالفهم وحباه بالتكريم سبحانه، رفع شأن العلم فأقسم بالقلم ومتن على الإنسان فعلمه ما لم يكن يعلم، أعز العلم وأهله، وذم الجهل وحزبه، وأشهد أن سيدنا محمداً عبد الله ورسوله، وصفيه من خلقه وحبيبه، أعرف الخلق بالله وأخشاهم له، اللهم صلي وسلم وبارك عليه وعلى آله وصحبه أجمعين، أما بعد

All praise is due to Allah who created man of the best stature and provided him with understanding and endowed him with honor, glory be to Him. He elevated the status of knowledge and swore by the pen, and established man for he taught him what he knew not. He honored knowledge and its people, and censured ignorance and its people. And I testify that our lord Muhammad is the slave and messenger of Allah, and His close friend from His creation and His beloved one. He brought awareness of Allah to the creation, and drew them to humility toward Him. May Allah send His peace and blessings upon him, his family, and all his companions. As for what follows:

We finished last week with the author's statement on the Sunan of Wudū', and we'll continue today with his statement on Wājibāt Al-Wudū'. Keep in mind Khushū, deliberation in Wudū' and perfection of Wudū' leads to Khushū and perfection of Salāh. Khushū' and Salāh are fruits you reap in part from perfecting your Wudū' and your Khushū' in Wudū'. It's not just a physical purification it's also a spiritual purification for Salāh. The Wudū' acts must be perfected in order to attain Khushū' in Salāh. It's forgiveness of sins to purify your soul for a pleasurable, joyous meeting with Allāh (سبحانه وتعالى). If you analyze everything leading to Salāh, you'll see one way or another it's to prep one for Khushū' in Salāh. And that Hadīth that's agreed upon with the wording of Bukhāri in it,

إِذَا سَمِعْتُمُ الإِقَامَةَ، فَامْشُوا إِلَى الصَّلاَةِ وَعَلَيْكُمْ بِالسَّكِينَةِ وَالوَقَارِ، وَلاَ تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا

"If you hear the Iqāmah, you must walk to the prayer (place) with tranquility and dignity, and do not hasten; and whatever portion of the prayer you get (along with the Imām) offer it, and complete afterwards whatever you missed."

When you hear the Iqāmah head to the Salāh in calmness and in tranquility, don't rush, don't hasten, don't run! You're better off missing some Rak'āt than running to the Salāh, because you're being prepared for a special meeting. The Messenger (صلى الله عليه وسلم) said, *'Pray whatever you're able to, and complete whatever you missed.'*

So you can maintain Khushū' and be focused on your way to your Salāh. Only those who value their precious moments with Allāh (سبحانه وتعالى) would appreciate dwelling into the detailed matters of Wudū'.

You see those who go back and forth with articles and advice on the most detailed ways on how to curl a bar to target the biceps or triceps. And how to perfect it for a maximum gain in your workout. And likewise, the squats or the deadlifts. Yet one looks down on one who wants to learn the most extreme details of this essential 'Ibādah. A 'Ibādah that's not a bi-weekly workout, it's one performed numerous times day and night. And the acceptance of a 'Ibādah that distinguishes a Muslim from a Kāfir is based on it. It's based on Wudū', on your acceptance of Wudū'.

I'm not going to go into the prior class and summarize as I usually do, that's because a student posted a fantabulous chart breaking down the classes, may Allāh (سبحانه وتعالى) reward them, you can refer to that and see it will help you focus better when you follow along with that chart and the book as well. We left off at the author's statement:

وأَمَّا **الوَاجبُ** .. فغَسْلُ الأعضَاءِ الثَّلاثة،

The author started with Wājibāt of Wudū', which means the obligatory matters of Wudū'. Scholars diversify, or interchangeably use the terms given to the obligatory

matters of Wudū'. Some refer to the obligatory matters of Wudū' as Wājibāt, some refer to them as Furūd, some refer to them as 'Arkān, and here he referred to them as Wājibāt. And in the context used here, Wājibāt would be synonymous to Fard and Rukn. That's here, not all the time. And you'll see that in more detail when we talk about that 'Arkān and Wājibāt of Salāh 'Inshā-Allāh.

The majority of the latter Fuqahā' divide the actions of Wudū' into Wājibāt, Furūd, and Sunan. The author here, we said, considered Tasmiyyah a Sunnah (saying Bismi-Allāh before Wudū'), he adopted that opinion. That particular Fiqh selection of his affected the way he categorized actions of w du. When he considered Tasmiyyah a Sunnah he only needed two categories, a Sunnah and Wājib. Because the other 'Ulamā' who considered Tasmiyyah obligatory categorized it as a Wājib. It's obligatory to them, but at a slightly lesser rank than the other obligatory matters of Wudū', which they refer to as Furūd. They consider Tasmiyyah (saying Bismi-Allāh) obligatory. But they didn't feel it would be at the level of the other Furūd of Wudū' like washing the face (that are mentioned in the verse), or wiping the head, so they placed it as a Wājib. A category slightly under the Fard, and of course there is the third category which would be the Sunan.

So the author said,

وأَمَّا **الوَاجبُ** .. فغَسْلُ الأعضَاءِ الثَّلاثة،

Wājibāt of Wudū' are what are mentioned in the verse in Surat Al-Mā'idah in verse six,

يا أَيُّهَا الَّذينَ آمَنوا إِذا قُمتُم إِلَى الصَّلاةِ فَاغسِلوا وُجوهَكُم وَأَيدِيَكُم إِلَى المَرافِقِ وَامسَحوا بِرُءوسِكُم وَأَرجُلَكُم إِلَى الكَعبَينِ

When you intend to offer Salāh, wash your faces, and number two, wash your hands to the elbows (which of course includes the forearms), and rub or pass your wet fingers over your head. And the fourth one is wash your feet up to the ankles. The author after he mentioned that, he mentioned At-Tartīb (الترتيب), then after that he mentioned Al-Muwalāt (الموالاة), which is the sequence of Wudū'. And he included a

وأَمَّا **الوَاجبُ** .. فغَسْلُ الأعضَاءِ الثَّلاثة،

Shart after that which is, An-Niyyah (النية) (intention).

The obligatory acts of Wudū', he said, are three parts. They're so obvious he didn't need to mention them. He put three together, and he means by those three washing the face, the arms to the (مرفق) which is the elbows, and the feet to the ankles. He mentioned them together because the commonality between them is that they're washed. Some 'Ulamā' word it as washing the four parts. They include within them the head, why do they include what's wiped with those that are washed? And then refer to them all as washed? Because in 'Arabī if they're predominately washed parts you can refer to them as washed acts even if they may include one act that is wiped.

The definition of a Wājib here is what you get reward for if you do it, and you get sins for leaving it out. Let's take all three acts one by one, the first one is washing the face. Allāh (سبحانه وتعالى) said in Surat Al-Mā'idah:

فَاغسِلوا وُجوهَكُم

Washing the face is a Fard by 'Ijmā' of the 'Ulamā'. Washing the face with two hands is Sunnah, meaning using both hands. In Sahīh Al-Bukhāri, Hadīth Abdullāh Ibn 'Abbās (رضي الله عنهم أجمعين),

ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَمَضْمَضَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَجَعَلَ بِهَا هَكَذَا، أَضَافَهَا إِلَى يَدِهِ الأُخْرَى، فَغَسَلَ بِهِمَا وَجْهَهُ،

He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face,

Ibn 'Abbās (رضي الله عنه) took a handful of water and did like this, meaning he joined both hands together and washed his face with both hands. The face is what faces people, vertically the face is from:

منبت ناصية الشعر إلى أسفل الذقن

It's starts at the forelock, the fore part of the head, where the normal hairline of a person grows. And we say the normal hairline of a person grows because if someone is balding it starts where the normal hairline would grow. And if someone's hairline grows early, and what's considered the face, like near the forehead spot of Sujūd (if the hair starts growing there), then it follows the ruling of the face – not the head. So we go by a normal person's hairline. Vertically the face limit goes down all the way to the chin, for one who doesn't have facial hair like women, or due to being a beardless young boy or a youth, or one who isn't able to grow a beard naturally from Allāh (سبحانه وتعالى). If one has a beard, then vertically the limit goes up to where the beard starts growing.

And from this you apply what we learned last week pertaining to washing over the beard, and then permeating it with the fingers. We don't say it's for the bottom of the chin for one who shaves, because we don't use terminology that may infer approval of a Munkar like shaving the beard.

Now, horizontally the face limit is sideways from ear to ear, including the tragus which many leave out – especially people who have beards. That area over there (the tragus) is included.

The next issue is splashing water. Some splash water over the face either due to a habit or some may do it because of a supposed Hadīth in Musnad Ahmad on the authority of Ibn 'Abbās (رضي الله عنهم أجمعين), describing the Wudū' of 'Ali. In that Hadīth he said he took water in his hands and splashed it into his face (ثم أخذ بيديه فسق بهما وجه).

The Hadīth was classified by Imām al-Bukhāri (رحمه الله تعالى) as a Munkar. It's actually disliked to splash water in the face, the face should be washed gently or normally. Ibn 'Umar,

كان يسن الماء على وجهه ولا يشنه

أي يجريه عليه ولا يفرقه

The meaning of that 'Athar (رضي الله عنه) is that he didn't splash his face, he washed it normally. Ibn Abī Shaybah related that Ibrahīm An-Nakha'i said, the companions of Ibn Mas'ūd (رضي الله عنهم أجمعين) disliked splashing water in the face. They used to wash their faces gently and normally.

As to the eyes, we'll start out with the eyelashes and eyebrows. Eyelashes in 'Arabi are called Al-'Ahdāb (الأهداب). Eyelashes and eyebrows, according to Mālikiyyah, Hanābilah, and Hanafiyyah, if it's thick you wash over it, if it's light you wash all the way down to the skin. Similar to what we said about the dense beard, and the light beard in the last Halaqah. Shāfi'īyyah said it must be washed internally and externally. Do you permeate the eyebrows? Hanafiyyah said it's Sunnah to permeate the eyebrows and Mālikiyyah said it's Makrūh. The more correct approach to this entire matter is following the ruling that we learned pertaining to the light and dense beard, which is the opinion of the Hanafiyyah, Mālikiyyah, and Hanābilah – that I mentioned earlier.

We took the eyebrows and eyelashes, now to the eyes themselves. Imām Mālik related that when Ibn 'Umar (رضي الله عنهم أجمعين) performed ghusl from major impurity he would wash his face, then (ينضح) – which means wash or spray or splash the inside of his eyes with water. Basically, he rinsed his eyes with water. An-Nawawi in Al-Majmū' said Ibn 'Umar (رضي الله عنهم أجمعين),

كان يغسل عينه حتى عمي

He washed his eyes (meaning the inside of them), until he went blind.

The Hanābilah are divided on this issue. Some of the Hanābilah specifically said, the eyes shouldn't be washed, whether it's from major or minor impurity – even if one

is sure it will not harm him. Ibn Qudāmah (a Hanbali) was refuting the other Hanābilah, saying, some Hanābilah consider it Mustahab or Sunnah to wash the inside part of the eyes. But when it results with something like what happened to Ibn 'Umar losing his sight, if it's not Harām the least of it is Makrūh.

Ash-Shāfi'ī said I don't know anyone who disputed that the inside of the eyes shouldn't be washed. It's not Sunnah, there's no Hadīth on it – no one but Ibn 'Umar (رضي الله عنهم أجمعين) did that from the Sahābah and Tābi'īn. Imām Mālik, who narrated it, said it is not what we go by. So the only ones of the four Madhāhib who considered it Sunnah was some of the Hanābilah, and they were strongly refuted by another group of the Hanābilah themselves.

Nāfi' said that Ibn 'Umar only did that when he washed from major impurity (Janābah Ghusl), not all types of Wudū', not the minor impurity. There's also a Munkar Hadīth (which means a denounced Hadīth, its classification is denounced), supposedly on the authority of Abū Hurayrah that the Messenger (صلى الله عليه وسلم) supposedly said, 'quench your eyes with water' – but that's a Munkar Hadīth. Also, the internal part of the eyes does not get impure, it doesn't get a foul odor. It's actually a self-purifying organ from Allāh (سبحانه وتعالى), it purifies itself. Leaving it without the need to be cleaned with water, and it's actually probably purer and cleaner left as is. That was one of their rationales.

Now the order here, washing the face comes after rinsing the mouth and snuffing water, that's the order – that's the next Mas'alah. There's a narration on the authority of 'Uthmān,

وغسل وجهه ثلاثاً ومضمضه ثلاثاً وستنشق ثلاثاً

In that narration, in Ad-Dāraqutni – and it's weak – 'Uthmān allegedly washed his face then rinsed his mouth, then snuffled water. It's weak, but even if it wasn't weak the wording would not necessarily indicate the order because (و) doesn't necessarily always mean that same order.

The last issue under the face is the neck, Ibn Taymiyyah made it very simple. He said there's nothing authentic from the Messenger (صلى الله عليه وسلم) that he himself wiped his neck in Wudū'. And there's nothing at all authentic, in general, about it. That completes the face, and issues pertaining to the face. The second part after that is washing the hands to the elbows.

Washing the hands is mentioned in Surat Al-Mā'idah as well, verse number six,

وَأَيدِيَكُم إِلَى المرافِقِ

The hands, forearms, and the elbows.

Washing the hands to the elbows is among Wājibāt and Furūd of the Wudū' and it's agreed upon. There's an 'Ijmā' on washing the hands and forearms to the elbows that's related by many 'Ulamā' like Ibn Abdul-Barr, At-Tabari, Ibn Al-Mundhir, Ibn Rushd, Ibn Hazm, At-Tahāwī, Ash-Shāfi'ī, and many other 'Ulamā' – meaning there's an 'Ijmā' on it (consensus). 'Uthmān made Wudū', as mentioned in Sahīh Bukhāri and Muslim,

ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى إِلَى الْمِرْفَقِ ثَلَاثًا

… Then washing his right arm up to the elbow three times, then washing his left arm up to the elbow three times…

It's also the consistent act of the Sahābah and Tābi'īn, no one left it out, no one doubted it. 'Atā' said there's no doubt pertaining to washing the arms and forearms to the elbows. Now here, there's an issue about rewashing the hand. We already washed the hands when we started the Wudū', we mentioned it in the Sunan. The author considered washing the hands before Wudū' a Sunnah, we talked about that. Now we're talking about washing hands as an internal part of Wudū', that is Wājib, and order-wise it comes after the face. After washing the face when you get to your hands you need to wash the hands again from the tip of the fingers to the elbow.

Meaning you can't say, I just washed my hands to the wrist (in the beginning), they're already going to be wet. So let me take it on from the wrist, all the way to the elbow. You must wash the hands again, and that's a different separate act of Wudū', you go from the tip of the fingers all the way to the elbows – that's after the face. If someone made Wudū', washed his hands in the washing before Wudū' (mentioned in the Sunan of Wudū'), then rinsed, then snuffed water, then washed the face, then he reached this point that we're at right now, and he washes from the wrist to the elbow thinking the washing before Wudū' was sufficient – the majority of the 'Ulamā' would deem that person's Wudū' invalid.

After the face, one needs to wash from the tip of the fingers everything, all the way to the elbow. There are two rationales for that, the first washing of the hands was a Sunnah, this is a Wājib. Secondly, it's messing up the order. He's considering the first hand wash sufficient, and then after he does the face he's using that (initial hand wash) again. That's messing up the order of Wudū'.

Let's assume someone adopts and intends the first hand washing prior to Wudū' is not Sunnah, but Wājib – that's his intention. He intends and believes it was Wājib. He started his Wudū', then after the face he said I'm not doing my hands again, I'm going to start from my wrist all the way to the elbow, because I believe this is Wājib and that one's Wājib. According to the 'Ulamā' that say order in Wudū' is Wājib, his Wudū' is still invalid – because he messed up the order. He had the face in between washing the hands, and that is not the order of Wudū'. It's hands to wrist, face, to hands again. The 'Ulamā' who don't consider the order of Wudū' a Wājib, consider this Wudū' a valid one. And we'll get to the issue of the order in Wudū' later on 'Inshā-Allāh.

According to the Hanafiyyah, regardless if the first wash prior to starting the Wudū' was intended as Fard or Sunnah, they said it doesn't matter. If one washes the hands to the wrists in the beginning of Wudū', then the face, he washes just from the wrists to the elbows the second time, they said that's accepted. Mālikiyyah don't believe the order of Wudū' is Wājib. So if one did the first handwashing and then the face, then went from the wrist to the elbow – they said it's accepted if he intends it to be Wājib. They said he must intend the first one to be Wājib.

And the correct opinion is that after the face, one should wash from the tip of the fingers all the way up to the elbows with the forearms and everything of course.

The next issue, is the elbow included, or is it up to the elbow (meaning you stop short of the elbow)? As clear is the proof we mentioned is, sometimes like this Mas'alah disputes arise. The four Imāms agreed that it's Wājib to include the elbow. Ash-Shāfi'ī went on further to state in his book Al-'Umm, that there's an 'Ijmā' on this matter you must include the elbow.

There's a second opinion, and it's the opinion of Ibn Hazm, and it's supposedly a second opinion by both Imām Mālik and Imām Ahmad. They had an opinion with the first opinion, now there's a second opinion here. It's also the opinion Zufar, and Abū Bakr and Ibn Dawūd, that the elbows are not included. And they said (إِلَى المَرافِقِ) in the verse means up to the elbows, means they're not included. The great vast majority, and those who related the 'Ijmā' that the elbows are included, they refuted it back with rationales as well. They said (إِلَى) means in Arabic, (مع) with. So it's included. And they showed several verses in the Qur'ān where they showed (إِلَى) means (مع), which means with. So that means the elbows are included. For example,

وَإِذا خَلَوا إِلىٰ شَياطينِهِم

إِلَى المرافِقِ

They said (إِلىٰ شَياطينِهِم) means with their Shayātīn. The group who said elbows must be included also used another rationale. They said assuming (إِلىٰ) means up to, which is in Arabic called (غاية) – if the destiny or border or limit of what you're talking about is of the same nature, then it must be included. Meaning we're ordered to wash the hands, forearms, and then up to the elbows. There's no substantive distinction between the forearms and the elbows. They're all the same, there' nothing different, so they said it must be included. The bottom line is the action of the Messenger and the Sahābah clearly indicate the elbows should be included. Some Sahābah like Ibn Abī Shaybah related, went passed the elbows, like Ibn 'Umar and Abū Hurayrah. Even in Sahīh Muslim Abū Hurayrah washed his right and left hand with a portion of the arm, as

the Hadīth states. Which shows the elbow would be included, and when they say it reached the arm it means it went passed the elbow.

Ibn Hajar said Ash-Shāfi'ī related that there's an 'Ijmā' on this matter, and Zufar and others who came after the 'Ijmā' have no legitimacy in their dispute. Why? Because 'Ijmā' is consensus. 'Ijmā' is proof in itself if it's really established. Once it's established, if there's a dispute after it, it has no merit. Ibn Hajar said the dispute came after the 'Ijmā' so it has no merit and we don't have any authentic narration that the Messenger (صلى الله عليه وسلم) left out washing the elbows. Their proof is inferred from the meaning of (إلى) in the verse, which could have multiple meanings and refuted in multiple ways just as they have their arguments.

The Ahādīth and 'Ijmā' confirm and support – and that's what's important – that the elbows are included.

Now there's another Mas'alah, if one has an additional finger or limbs within the parts you're supposed to wash – I had a friend when I was younger who had an extra finger, does he have to wash that extra finger? By agreement of all four Madhāhib they said they must wash it. They compared it to (ثؤلول) which is like a wart. If someone has a wart it must be washed, they said that's the same thing.

Another similar issue which An-Nawawi mentioned, is that if part of someone's hand or body part which is part of Wudū' is amputated and part of it remains intact, it's a must and a Wājib to wash what's left. Someone lost four fingers and only has one finger left, he can't neglect and say, 'Oh I just have one finger, so I don't need to wash it.' It must be washed. An-Nawawi said I don't know of any dispute on this matter.

The next matter, we established that we must include the elbows. Now, this is an important Mas'alah, is it better to go beyond the elbows? And include the (عضد)? The (عضد) is the arm, is one better off stopping here at the elbows, or going above to the (عضد)?

I was actually telling a dear student how I learned the term (عضد). I was eight years old and it was part of my homework in Medina, so I asked my father. And I

remember every detail about it, and even how I was leaning on the bed when I asked him. So you never neglect answering such questions to your kids, or even bringing them up because they have a lasting effect. My father told me the term is in the Qur'ān, because I brought it from school from maybe a science class. He told me that term is in the Qur'ān,

قالَ سَنَشُدُّ عَضُدَكَ بِأَخيكَ

Allāh (سبحانه وتعالى) told Musā (عليه السلام), *We'll strengthen your arm with your brother.*

He (my father) mentioned the verse to support it. And that explanation never departed my mind since. He said, from the deep eloquence of the Qur'ān, is that it shows the physical and moral support between Musā and Harūn (عليهم السلام). Allāh is telling Musā, your brother will be your support! And when two people are close, and inseparable, and shadows of each other, you get that image of them going everywhere with each other, walking back and forth with each other, heading to go give da'wah to Fir'aun side by side. When they walk next to each other, the arm is next to the arm, the (عضد) is next to eachother.

قالَ سَنَشُدُّ عَضُدَكَ بِأَخيكَ

That's not our point here, our point here is in Wudū', do you go past the elbow to the (عضد)? Or even, more than that, to the (منكبين) which is the shoulders, or even the (آباط) which is the underarm. Should one wash those, it's clear that one doesn't have to, but is it better to go beyond that? The majority Hanafiyyah, Shāfi'īyyah, and Hanābilah say it's better to go above the elbows when washing the hands, you reach your elbow you go above. The same concept applies to the feet, when reaching the ankles go above that. The proof centers around the Hadīth of Abū Hurayrah that's in Sahīh Muslim, and I'll mention the Hadīth because that's the summit peak of their proof, it's on the authority of Nu'aym Ibn 'Abdullāh Al-Mujmir. He said:

رأيت أبا هريرة يتوضأ فغسل وجهه فأسبغ الوضوء

I saw Abū Hurayrah wash his face. He made the Wudū' complete and full,

ثم غسل يده اليمنى حتى أشرع في العضد

He washed his right hand until he reached the arm

ثم يده اليسرى حتى أشرع في العضد

He washed the left hand until he reached the arm

ثم مسح رأسه

Then he wiped his head

ثم غسل رجله اليمنى حتى أشرع في الساق

Then he washed his right foot until he reached the shank.

ثم غسل رجله اليسرى حتى أشرع في الساق

Then he washed his left foot until he reached the shank.

ثم قال هكذا رأيت رسول الله صلى الله عليه وسلم يتوضأ

Then he said, 'That's how I saw the Messenger of Allah (صلى الله عليه وسلم) performing his Wudū'.'

Abū Hurayrah then says a strong part of their proof:

وقال قال رسول الله صلى الله عليه وسلم أنتم الغر المحجلون يوم القيامة من إسباغ الوضوء فمن استطاع منكم فليطل غرته وتحجيله

Abū Hurayrah added and said, that the Messenger (صلى الله عليه وسلم) said, *'Your faces, your hands your feet, (the areas of Wudū') will be bright on the day of Judgement. Because of how you perfect your Wudū'. Whoever can increase the brightness of their forehead and hands, and legs, then let them do so.'*

So the first opinion, the majority of the four Imāms said it's better (like we stated) to go beyond the elbows, and likewise the ankles of the feet, go above that. Their proof centers around that Hadīth I mentioned, and more so that last statement. Earlier actually, earlier in the Hadīth when Abū Hurayrah washed his hands until he reached the arms, and when he washed his feet until he reached his shank, that is their proof along with the last statement of the Hadīth. That's the first opinion.

The second opinion is that of Madhhab Al-Mālikiyyah, and it's a second opinion by Imām Ahmad, he has an opinion with the first camp and an opinion here, and it's what Ibn Taymiyyah and his student Ibn Al-Qayyim chose. They said one should not go beyond the elbows and ankles, the limit is that you include the elbows and ankles and that's it, you don't go past that. And Ibn Taymiyyah said, it's confirmed from the Wudū' of Rasūl-ul Allāh (صلى الله عليه وسلم) that he didn't go beyond the elbows when washing the hands, nor the ankles when washing his feet, nor did he wipe his neck (صلى الله عليه وسلم). And I believe that's the correct opinion, but let me just give you five or six points as to why it's the correct opinion not to go beyond the ankles and elbows.

For someone who is a (ظَالِمٌ لِنَفْسِهِ) in Talabul-'Ilm, knowing the bottom line (this is the authentic opinion) would be sufficient. That's a (ظَالِمٌ لِنَفْسِهِ). A Muqtasid (مقتصد) would know the various opinions, and why this is the correct opinion. (سابقٌ) in Talabul-'Ilm is the one who 'Inshā-Allāh will benefit from the reasons and proofs and rationales and details, not just for this issue but for other issues as well and to see how 'Ulamā' rationalize and think and develop arguments and rebuttals, and for the 'Ajr of the 'Ilm as well. And I like to always reiterate this point to show you there are various levels that we're teaching.

Now the first point that I wanted to tell you is the verse in the Qur'ān, and it's among that last that was revealed. It's specifies to the elbows and ankles, in Surat Al-Mā'idah verse number six. That's number one.

Number two, the Hadīth of the first camp that they use is in Sahīh Muslim – it's authentic. No dispute. But the addition at the very end of the Hadīth is disputed. The part where Abū Hurayrah said, whoever can increase the brightness of their forehead

which is referred to as (الغر), and the (تحجيل) which is the brightness of the hands and, then let them do so.

Here Ibn Taymiyyah and Ibn Al-Qayyim said the ending part of that Hadīth, that statement, is from the wording of Abū Hurayrah not Rasūl-ul Allāh (صلى الله عليه وسلم). Ibn Hajar said I researched that from ten other narrations of ten different Sahābah, who narrated it, none of them had that addition. There's many of course who heard it from Abū Hurayrah as well. Ibn Hajar said, from all the narrators that took it from Abū Hurayrah, the only narrator that had that addition was Nu'aym Ibn Abdullāh Al-Mujmir. In Musnad Ahmad the narration of that Hadīth, Nu'aym Ibn Abdullāh himself clearly said, I don't know if that last statement is the statement of Rasūl-ul Allāh (صلى الله عليه وسلم) or that of Abū Hurayrah (رضي الله عنه). That's point number two.

Number three, Ibn Al-Qayyim in Zād Al-Ma'ād said, it was Abū Hurayrah's Ijtihād (his educated opinion) to go beyond the ankles and elbows. But as to the narration itself, we said they use part of the Hadīth within the Hadīth other than the last part. He's talking about the statement where he said the Messenger (صلى الله عليه وسلم) (أشرع في العضد أو في الساق), that he reached the arms and the shank within the Hadīth. It's only an expression to show that he was including the ankles and elbows, as he said in Zād Al-Ma'ād. Realistically speaking, you can't wash the ankles and elbows without reaching a bit from the arm or shank. He's saying, the Messenger didn't wash the arms/shank all the way, he was merely doing his elbows and ankles and his washing reached the arms and the shank.

The fourth point, aside from Hadīth Abū Hurayrah, there's a narration in the description of Hadīth 'Uthmān (رضي الله عنه) on the Wudū' of Rasūl-ul Allāh (صلى الله عليه وسلم), that addition that he reached the (العضدية), the arms, is in Ad-Dāraqutni, it's not authentic for several reasons. Among them is that Hadīth of 'Uthmān in Ad-Dāraqutni is also in Bukhāri and Muslim. And the versions in Bukhāri and Muslim don't include all the way up to the arm. When it's the same Hadīth that's in Ad-Dāraqutni and Bukhāri and Muslim, yet Bukhāri and Muslim's versions don't have that addition that's in Ad-Dāraqutni, it gives red flags and means there's an issue, that's aside from the fact there's other issues with it.

The fifth point, it's proven that Abū Hurayrah did wash all the way up to arm and beyond it, the underarms, he did do that. In Musānaf Ibn Abī Shaybah, it's reported twice, when Abū Hurayrah was asked he said he wants to perfect his Tahjīl (تحجيل), it's the area of brightness the Messenger (صلى الله عليه وسلم) said would be bright from the effect of Wudū'. His 'Ijtihād was, he increases it, the brightness will increase in the Ākhirah. You can infer from the answer of Abū Hurayrah that it was his personal 'Ijtihād from the Hadīth of (تحجيل & غرة). Had he learned it from the Messenger (صلى الله عليه وسلم) directly, or saw the Messenger (صلى الله عليه وسلم) do it or order it, he would've responded by clearly saying, **I saw** the Messenger (صلى الله عليه وسلم) do it. But the answer of Abū Hurayrah (رضي الله عنه) indicated it was his own 'Ijtihād.

Now the sixth point, is that Abū Hurayrah used to go out of his way to hide washing up to his underarms in Wudū' as reported in Sahīh Muslim. He was spotted by Abū Hāzim,

كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلاَةِ وَكَانَ يَغْسِلُ يَدَيْهِ حَتَّى يَبْلُغَ إِبْطَيْهِ

"I was behind Abū Hurayrah when he performed Wudū'' for Salāh. He washed his hand up to the armpit,

فَقُلْتُ يَا أَبَا هُرَيْرَةَ مَا هَذَا الْوُضُوءُ

O Abū Hurayrah! What is this Wudū''?'

قَالَ لِي يَا بَنِي فَرُّوخَ أَنْتُمْ هَا هُنَا لَوْ عَلِمْتُ أَنَّكُمْ هَا هُنَا مَا تَوَضَّأْتُ هَذَا الْوُضُوءَ

'O Banu Farrukh! You are here! If I had known that you were here I would not have performed Wudū'' like this

سَمِعْتُ خَلِيلِي صلى الله عليه وسلم يَقُولُ " تَبْلُغُ حِلْيَةُ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ

I heard my close friend (i.e., the Prophet (ﷺ)) says: "A believer's adornment will reach as far as his Wudū' reached."

And in response to that, let me give you an A, B, and a C.

- He didn't say I saw the Messenger (صلى الله عليه وسلم) do it or order it in clear unequivocal terms. His answer implies an understanding from a statement, a believer's adornment will reach as far as his Wudū' reached. His 'Ijtihād: if I extend my Wudū', my adornment will be extended.
- But more important and clearer is B, if it was Sunnah and not 'Ijtihād, Abū Hurayrah wouldn't hide it. A Faqīh and a Mujtahid like Abū Hurayrah (رضي الله عنه), who is of course among the biggest and best Mujtahidīn of this 'Ummah – may adopt his own opinion on some matters, yet not relate them to others. Because it's his own understanding, but why would he hide it? Because a Mujtahid may not deem it strong enough to convey. It's at a certain time of his 'Ijtihād where he doesn't feel he can convey it, so he reserves it to himself for his own personal practice only.
- C, Abū Hurayrah (رضي الله عنه) memorized to preserve the Sunnah and convey it, not hide it. And Abū Hurayrah was a man, a real man. The only reason he would hide it, would be that it's his own 'Ijtihād. There were specific examples where Abū Hurayrah revealed Ahādīth in which people gave him a hard time about. Yet he persistently revealed them and continued. In a hadīth revealed in Bukhāri and Muslim, some people felt that Hadīth he said was strange, and they turned away from it. Abū Hurayrah said,

مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ وَاللَّهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ

"*Why do I see you turning away from it? By Allāh! I shall keep on at you about it.*"

The seventh point is in some narrations in Sahīh Muslim, at the end, Abū Hurayrah said – after he went beyond the elbows, until he reached the arm or shank – that's how I've seen the Messenger (صلى الله عليه وسلم) perform Wudū', like the Hadīth I mentioned when I mentioned the first opinion. He said in it, that's how the Messenger performed the Wudū', and that needs clarification. What he means is, that's how I've seen the Messenger perform the Wudū' after completing all his Wudū', that statement pertains to the overall Wudū' he mentioned. The main aspects and acts of the Wudū',

and how he saw the Messenger (صلى الله عليه وسلم) make Wudū' in this case doesn't necessarily pertain or include the detail of going beyond the elbows and ankles.

Another response and it's what Ibn Al-Qayyim mentioned earlier, is that that Hadīth and the way it's stated is just to show the Messenger's (صلى الله عليه وسلم) Wudū' encompassed the elbows and ankles, not that he washed the arms and shank, (أشرع في الساق أو في العضد), he reached the arms, he reached the calves – it's only an expression to show he was just including the elbows and ankles.

Another point, washing the arms and shoulders or the shank were not narrated in the Wudū' Ahādīth that we referenced many times like that of Hadīth 'Uthmān, 'Ali, Abdullāh Ibn Zayd, and other Sahābah other than Abū Hurayrah (رضي الله عنه).

A ninth point, Ibn Abī Shaybah specifically narrated that An-Nakha'i stated that he disliked, considered it Makrūh to wash the under arms in Wudū'.

We'll conclude with the tenth point. Ibn Abī Shaybah related that Ibn 'Umar used to wash his under arms in summer during Wudū' – and that's used as proof. The response is, the fact that the narrations specifies summer shows he didn't consider it Sunnah. Because if it's Sunnah and he considered it so, it's not a seasonal Sunnah, he would've done it summer and winter. Let me wrap it up with another point.

In the Hadīth (غرة) that's mentioned, the forelock, and the term comes from the forelock of a horse, if I want to exaggerate my (غرة) in Wudū' what do I do? I wash from the start of the hairline, but I want to exaggerate it, if I want to exaggerate my Wudū' in that particular matter – according to the first opinion I need to wash some of my head. The increasing of the (غرة) made me wash part of my hair with my face. The Sunnah is what? To wipe or wash the head? The Sunnah is to wipe the head. There are other points, but that's sufficient to show it's the accurate opinion which Ibn Taymiyyah (رحمه الله) adopted and Ibn Al-Qayyim, not to go past the elbows and ankles.

We took the face and what pertains to it, and we finished the arms to the elbows, and the third part that we have is the feet to the ankles. I wanted to finish that

part today, but we'll continue with it next week because we must stop for Salāh.
Jazākum Allāhu Khair,

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم